THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel."—MARK 1: 15.

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GREETING FROM THE FIRST PRESIDENCY.

FROM THE CHRISTMAS EDITION OF THE "DESERET NEWS."

WE extend a hearty greeting to the Latter-day Saints throughout the world at this season of general festivity and rejoicing. We celebrate an anniversary of the birth of the world's Redeemer and Who, we believe, will be its Lord and King. His entrance into the world was the signal for the songs of angels and the rejoicings of the heavenly host. He descended below all things that He might rise above all things, and in that experience comprehend and obtain power over all things. As members of His Church—the body of Christ—we recognize Him as the Head and not only as the Great Teacher but as the veritable Son of God. We look to Him for guidance, we desire to render obedience to Him, and we aim to carry out His purposes and designs for the salvation of the human race and the establishment of divine government in the world. For this we are His servants and the servants of His people, who are united in the bonds of the everlasting covenant, having been baptized unto Him and having received His spirit.

We congratulate the Church on the progress that has been made since its organization on April 6, 1830. Notwithstanding the opposition that has always been raised against it, the work of the Lord has moved forward with wonderful strength and rapidity, and is still extending its influence throughout the world. Ever since the Gospel was revealed through the Prophet Joseph Smith, whose birthday occurred on December 23, 1805, and may, therefore, be properly celebrated also at this season of the year, the Church has

moved steadily forward in the accomplishment of the purposes held in view from its inception. The principles revealed by our Savior in this great and last dispensation have been promulgated among all the leading nations of the earth. They have been carried into heathen lands. Many thousands of honest people have yielded obedience to them and hosts of others, not courageous enough to face the anger of a frowning world, have received those truths in their hearts, and the effects are marked in the changes for the better that have taken place among the creeds of modern Christendom. Thus, the leaven introduced by the Savior in the nineteenth century is working its way and will eventually "leaven the whole lump."

We have cause for abundant rejoicing in contemplating the prosperity of a material character which has attended the Latter-day Saints during the year now nearing its end. Throughout these mountain vales the blessings of heaven have rested upon the earth. Crops of all kinds have been prolific, and a rich harvest has rewarded the labors of the husbandman. Thus food has been plentifully provided for the inhabitants of these regions, and a good surplus has been exported to distant places. In addition to the cereals that have been raised, and the increase that has attended the flocks and herds that have roamed upon the hills or fattened upon the rich products of the lowlands, the great crops of sugar beets that have been gathered, have been a source of wealth to the community. The establishment of sugar factories in Utah and Idaho has been made possible because of this abundant product. With advanced experience in the cultivation of the beet, and in the manufacture therefrom of first-class sugar, we have promise of a full supply of the saccharine article for home consumption and to supply our neighbors in surrounding states and territories. All this will greatly promote development of the resources and augment the wealth of this intermountain region.

The action taken by the government towards developing and controlling the streams and waters that can be used for the irrigation of our agricultural lands, gives hope and courage to the farmers, and these are made stronger by the experiments of the Agricultural college of the state of Utah, which give evidence that by scientific farming abundant crops can be raised here with the use of much less water than has been customary. With these double advantages—first the promise of more water, then the evidence that what we already have can accomplish much more than was previously supposed, we can reasonably look for a vastly greater and more compact population in this arid region than that which it at present supports. With a fertile soil, pure air, and the control of abundance of water, the intermountain farmer will be master of the situation.

This year has been specially characterized by the erection and purchase of new mission headquarters and meeting-houses in various fields. No previous year has equalled 1904 in this respect. Most conspicuous of these is the elegant and substantial building belonging to the Church in Stockholm, the capital city of Sweden, which was dedicated in October. The meeting-house at Aarhus, Denmark, is also an admirable addition to the outside property of the Church. Commodious new mission headquarters have been established at Liverpool, England, which is the shipping point, usually, for emigrating Saints, and the central station of the entire European mission. The old

place became unsuited for the advanced requirements of the Church in that part of the world, and it is very gratifying to note that such convenient and suitable quarters have been secured for the purposes required. In various parts of the British mission improvements in these particulars have been effected, which cannot fail to be beneficial to the work in those lands.

The purchase of a commodious chapel and vicarage in Chicago gives stability to the Church there, and supplies the Northern States mission with comfortable headquarters. The acquisition of the property at Chattanooga, which was, for so long, the headquarters of the Southern States mission, and our reoccupancy thereof, as our own, has given unbounded satisfaction to the Elders and Saints in that mission. A valuable piece of property with a church building thereon has also been acquired in Boise, Idaho, where a prosperous and increasing branch of the Northwestern States mission is being built up. At Brisbane, New South Wales, property has been purchased, and a meeting house built in a central and very desirable portion of that city.

In Samoa arrangements have been completed for the purchase of some valuable tracts of land where the Saints on those islands can be gathered, as are those of the Hawaiian Saints, at the Church plantation at Laie. Meeting-houses of improved style and of greater capacity are being erected both in American and German Samoa. In the Society Islands a land purchase is being made near Papeete, Tahiti, on which will be built headquarters of that mission, including a meeting-house.

Not only has the passing year been a building era in the foreign missions of the Church, but at home great activity has been shown in the erection, enlargement and improvement of our places of worship; so much so that we have had to caution some of our communities that economy and thrift are as essential to real progress in public matters as in private concerns. Indeed, owing to the fact that the church is still burdened with a heavy, bonded debt, (a condition we are thankful to say, that is gradually and rapidly lightening, a still further reduction being at hand) we have very reluctantly been compelled to withhold the assistance of the Church in the erection of some public buildings, school houses, assembly halls, etc., which had our financial condition been more favorable, we should have taken the utmost pleasure to extend. In this relation we wish again to emphasize our previous suggestions to the Saints regarding the desirability of using their unslackening energies to get out of debt: We know how strong is the temptation to the ordinary man when times are good and money easy to obtain, to make unnecessary expenditures, often on borrowed capital, which, in too many instances, means the mortgaging of the home, and too frequently ends in its loss. Could our voices be heard throughout the regions where the Latter-day Saints most largely dwell, they would be raised in protest against this practice of endangering our hold on the roof that covers those who rightly look to us for care and protection—our wives and children. We can conceive of but few conditions where such would be permissible, much less commendable. In flush times like the present, our advice is: Get out of debt, and then keep out.

One of the most pleasing additions to our public buildings at home is the handsome structure erected for the Dr. Groves' Latter-day Saints' Hospital in Salt

Lake City. It is in all respects a splendid establishment. It is as nearly perfect for the purpose designed as is possible in the present stage of progress in such institutions. It is modeled after the very best plans obtainable. It is fitted with all the modern improvements for surgical and medical aid to the afflicted. It has been pronounced by experts who have traveled the world over, the very best of the kind they have ever seen in either hemisphere. It would do credit to any city in the republic. With the skill and talent available here and the opportunities the hospital affords for the alleviation of pain and the cure of disease, this institution cannot fail to prove of immense benefit to the unfortunates who need such aid as it will assuredly impart.

Another subject which lies near to our hearts is that of mutual help among the people of God. Our motto is not simply, "Live and let live," but "Live and help to live." We should help to make the lives of others happy and progressive. The kindly word fitly spoken should be followed by timely actions. There is a season when tokens of affection and esteem are offered in Christmas gifts. This is a pleasing and commendable custom, but the mere present bestowed is not of so much worth as is the loving look and kindly words that should accompany them. Costly gifts beyond the means of the giver are unwise, and wisdom and discretion should be exercised concerning them. It is not prudent to vie with one another in rich and costly presents involving liabilities difficult to meet, for, after all, it is the loving remembrance and the spirit in which gifts are made that commend them to the recipients, and it should be kept in mind that the mere annual gift or birthday present will not fill the void that may have been caused by careless neglect or thoughtless inattention during the other parts of the year. The poor should be remembered particularly at this festive season. No one should be left without the comforts of life while we are rejoicing over the advent into the world of Him who taught love and charity and peace to be extended even to our enemies. The poor ought always to receive our aid and at Christmas time especially they should be supplied with comforts suitable to the occasion.

Our educational affairs are in splendid form, and steadily advancing. Separate and distinct entirely from the public schools and university, and receiving no aid from the state or the nation, they are yet institutions of which the Latter-day Saints may well be proud. The Brigham Young University at Provo, the L. D. S. University in Salt Lake City, the Brigham Young college at Logan, are among the chief educational institutions of the Church, while the various stake academies and high schools in different parts of Utah and the regions surrounding, are all admirable establishments and performing a grand work in higher education among our people. They receive such aid from Church funds as is possible to extend with the means available.

The chief additions to Church literature during the year have been the publication of the second volume of the History of the Church, of a vest pocket edition of the Doctrine and Covenants, and a complete concordance to the Book of Mormon. This sacred record has also during the year been published in the Tahitian tongue, and a new edition in the Hawaiian is passing through the press. Of Church works at present in active preparation are the third volume of the History of the Church; a Church history, adapted in

style and conciseness for the use of our youth, and a concordance of the book of Doctrine and Covenants. A number of excellent publications, explanatory of the doctrine and discipline of the Church, have been issued by their respective authors, who are personally responsible for their contents, and whose efforts are to be highly commended. The standard works of the Church, however, recognized and adopted as such by the Latter-day Saints, remain, as formerly, the Bible (King James translation), the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price. The periodicals which have the largest circulation among the Saints, are the *Deseret News*, daily and semi-weekly, the *Improvement Era*, the *Juvenile Instructor*. Other publications are too numerous to mention, which are each commendable in their respective spheres. The promotion of literary talent and the encouragement of all branches of art and science mark the progress of the Church of Jesus Christ of Latter-day Saints.

We are highly gratified at the increase of faith, hope and charity among the Latter-day Saints. The Spirit that prevails among them, especially in those localities where they constitute the great body of the inhabitants, is that of kindness, love and unity. Health abounds; peace reigns, and the song of praise, and the sound of prayer ascend morning and evening to the Great Father of us all from the homes of His people, while the Sabbath day is regularly celebrated in public worship and in sacramental commemoration of the atonement wrought out by Him whose birth into the world we now celebrate.

In all these circumstances and events we find cause for rejoicing and encouragement. We congratulate the Saints on the advancement that is being made, and the prospects that are opening before them. Notwithstanding the skepticism, doubt and division existing in the world concerning divine things, the light of the Gospel revealed anew in these latter days is penetrating the darkness of this world. Prejudice is being overcome; the fair minded and honorable of the earth are becoming better acquainted with the work in which we are engaged, and with the people who have wrought marvels in this once desert waste. The truth is going onward to victory. It will most certainly triumph. The fight may be protracted and vigorous, but the Lord is with His people. In His might we shall conquer. He whose birthday we celebrate will come in due time, and take possession of the kingdom. He will reign over all the earth. The kingdoms of this world will be His. He who was the babe in the manger of Bethlehem will be the acknowledged monarch of all the earth. Until He comes whose right it is to reign, the Saints, as commanded, will be "subject unto the powers that be." They will support good government, they will be obedient to righteous law. They will serve the Savior and their Redeemer, and will look for His coming as their sovereign and their Lord. In His name we bless the Saints and wish them and all mankind a happy and joyful Christmas.

JOSEPH F. SMITH,
JOHN R. WINDER,
ANTHON H. LUND.

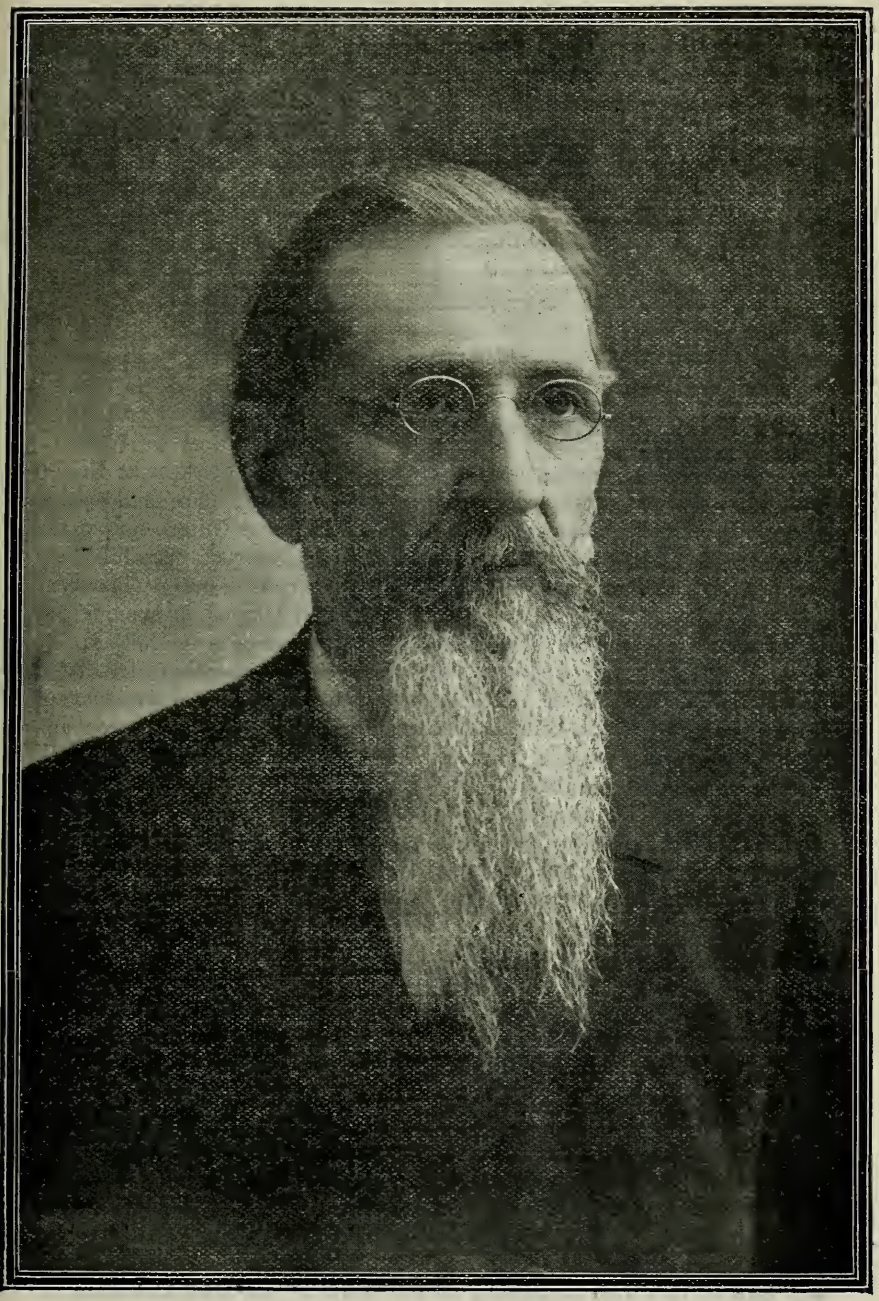
TEMPLE WORK.

BY ELDER SAMUEL ROSKELLY, OF THE LOGAN TEMPLE.

THE Logan Temple was opened in 1884, and since that time thousands upon thousands of the Latter-day Saints have entered its sacred precincts, receiving blessings at the hands of the servants and hand-maidens of God laboring there. The spirit of Elijah has rested upon the labors of God's servants and hand-maidens, so much that thousands have received blessings at their hands. Their hearts have been made to rejoice in the holy one of Israel, and they have gone from the house of the Lord feeling that God's presence is resting upon the Temples that have been erected for the administration of ordinances pertaining to the salvation of the living and the redemption of the dead. The Saints have been made glad to know that the welding link between parents and children, husbands and wives, has been manifest in these latter days through the revelations of God to His servant, the Prophet Joseph Smith, and to his legal successors.

The labor in the Logan Temple has been continuous since its dedication. We have rejoiced that the Spirit of the Lord has been with us in the work. We have been delighted with the visits of the Presidency of the Church and of the Apostles who have come to us from time to time and given us the benefit of their administrations and counsels. It is astonishing how the work has increased from the time we commenced in 1884. True, the people then had but small records. Few indeed had genealogical records to any extent. But since that time strangers to this work, persons who had scarcely any faith in the resurrection of the dead or in a hereafter, have been inspired of the Lord to compile the history of their forefathers and give data sufficient for the Latter-day Saints to work in the Temples for and in behalf of their dead kindred. Many have hoped and prayed that ways might be opened up to them by which they might receive intelligence pertaining to their ancestors, and I testify before you that in many instances the prayers of such Saints have been answered, and they have received information pertaining to their dead kindred that has simply astonished them. They have come into possession of information that they never dreamed was in existence. The results have been that the work of the Lord in the Logan Temple has been carried on to a surprising extent by persons who thought they had no record whatever.

I well remember persons talking with President Merrill and telling him they would like to work in the Temple, but they had no records. They simply knew a little concerning their parents and their brothers and sisters, but back of that they could not go. President Merrill advised them to do the work for those they knew about, and God would open the way for them to obtain information pertaining to their grandparents and others. They have done as advised, and the information promised has come to them, and they have come to President Merrill and others testifying that the prediction of Brother Merrill has been fulfilled. In some cases they have received books containing thousands of names of their ancestors.



PRESIDENT JOSEPH F. SMITH.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JANUARY 5, 1905.

EDITORIAL

CONVENTION OF CONFERENCE PRESIDENTS.

A CONVENTION of mission and conference presidents was held at No. 10 Holly Road, Fairfield, Liverpool, Saturday, December 31, 1904, Sunday and Monday, January 1st and 2nd, 1905. President Heber J. Grant sent out the invitations to attend, and they were unanimously accepted. The following were present and took part in the proceedings of the convention: President Heber J. Grant, of the European mission; President Hugh J. Cannon, of the Swiss and German mission; President Willard T. Cannon, of the Netherlands mission; Elders Nephi Anderson, Alpha J. Higgs, Malcolm McAllister, Vernon W. Fairbanks, of the Liverpool office; all the conference presidents of Great Britain as follows: William O. Creer, Birmingham; Briant Stringham, Bristol; Edwin A. Bingham, Grimsby; Heber J. Burgon, Irish; Joseph H. Brinton, Liverpool; Abraham M. Hill, Leeds; Jesse W. Hoopes, London; John W. Gibson, Manchester; George E. Wilkins, Newcastle; Darwin R. Harris, Norwich; Aaron Call, Nottingham; John W. Gailey, Sheffield; Stewart Eccles, Scottish; Elder Albert H. Thomas, of the Liverpool branch, and Elder Calvin Roberts, on his way to the Bristol conference, were also in attendance.

Meetings were held at 4 and 8:30 on Saturday, and at 10 and 2:30 on Monday. Sunday morning all attended the Sunday school at 11 a.m. The afternoon was spent in pleasant reunions and conversations. At 4 p.m. President and Sister Grant invited all to the New Year's dinner which had been prepared, and it was thoroughly enjoyed. At 6:30 the presidents met with the Saints of the Liverpool branch, over which President Henry M. O'Gorman presides. Brief remarks were made by all the presidents, and Sister Arvilla Clark sang, "O My Father." President Grant expressed his pleasure and gratitude for the comfortable home which had been secured for the headquarters of the mission, and then he offered up a brief dedicatory prayer. President Henry M. O'Gorman also expressed his pleasure in the change for the better regarding a place in which to meet and worship the Lord. This meeting was marked by a rich outpouring of the Spirit of the Lord, and many expressed themselves that it was a time long to be remembered.

The topics discussed at the various meetings were those pertaining to the

work of preaching the Gospel in the British Isles, and the securing of better and more uniform methods in this regard throughout the branches and conferences of the mission. Many timely suggestions were offered, discussed, and adopted. President Grant gave much excellent instruction, and the conference presidents formed an acquaintance and an attachment that will long be retained. The convention was a success in every way, and is bound to result in much good.

OUR WORDS AS ACCUSERS.

"THEN Jephthah gathered together all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they said, Ye Gileadites are fugitives of Ephraim among the Ephraimites and among the Manassites.

"And the Gileadites took the passages of Jordan before the Ephraimites: and it was so that when those Ephraimites which were escaped said, Let me go over; that the men of Gilead said unto him, Art thou an Ephraimite? If he said, Nay;

"Then said they unto him, Say now Shibboleth: and he said Sibboleth: for he could not frame to pronounce it right. Then they took him, and slew him at the passages of Jordan: and there fell at that time of the Ephraimites forty and two thousand" (Judges xii: 4-6.)

From that remarkable instance until the present, men have been ofttimes judged by the words they utter. To-day one may know from what quarter of the earth a person comes by his speech; and the dialects of the same race and language distinguish, for instance, whether a person is from London or from Yorkshire.

An Elder not long ago had occasion to visit an English occulist to have his eyes tested. The usual chart was placed before him to read, and he named the letters of the alphabet from A to Z. When the last letter was sounded, he did not say "Zed" as the English do, but "Zee," as pronounced in America. "I hear you are an American," said the doctor.

A person's vocabulary is a wonderful index to his life. "Out of the abundance of the heart the mouth speaketh." The environment of a person from a child to old age impresses itself on his thoughts, and his thoughts find expression in words; and these words tell the history of his life. The language of the boy and girl will tell what has been their training, will tell the kind of homes they have come from. A man's vocabulary confesses openly his faults, as well as his virtues; it gives an insight into the state of his heart and mind; it even tells what business or calling he is engaged in. No one would fail to discern between the farmer, the stock broker, the minister, the merchant, if he could listen to their daily conversation.

Outward appearances may deceive for a time. Rags may cover a noble and pure heart; broadcloth may deck the evil and the corrupt; yet "out of the abundance of the heart" the mouth will speak, and in some unguarded moment the true self will be revealed.

"I say unto you," said Christ, "that every idle word that men shall speak, they shall give account thereof in the day of judgment.

"For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

Whether or not some agency of God keeps a record of our words and works, or whether they are indelibly impressed within our very being, may not be definitely known; but the fact remains that they will stand in bold array as a testimony for or against us in the day of judgment.

The only safe rule of life, therefore, is to be pure in thought that our words may be pure, and our acts likewise; to be honest and true with our innermost selves; to love God and live near to Him, that our daily environment may be one of godliness; in fact, to so live in the Spirit that every outward expression of its life may redound to our credit, not only in the day of judgment, but in our lives day by day.

SENATOR SMOOT AND THE TEMPERANCE WOMEN.

THE thirty-first annual convention of the National Woman's Christian Temperance union has recently been in session at Philadelphia, U.S.A. The union numbers more than thirty thousand members, and includes in its ranks members of every Christian denomination. Press dispatches from Philadelphia state that besides the temperance questions that would be considered, Mrs. Stevens, the president, also recommended the following:

"I recommend that we continue to make a vigorous effort for the exclusion of Senator Smoot from the United States Senate."

A person reading this statement for the first time might very naturally be led to ask: "Senator Smoot must be a very intemperate man that a national organization should consider him unfit to sit in the nation's law-making body. Such a proceeding is unusual, and, therefore, his case must be a shockingly flagrant one."

But Senator Smoot is a strictly temperate man; in fact, he is an absolute teetotaler as regards intoxicating drink, and he goes further than most temperance people in that he also abstains from the use of tea, coffee, and tobacco.

"Perhaps he is a representative of some rum controlling trust or organization; or may be he is a member of some outlandish religious sect in Yankeeland that believes in drinking whisky."

Not at all. The Church to which he belongs teaches temperance as one of its cardinal doctrines. In fact, the use of intoxicating liquors is strictly forbidden and no person can remain a member of the Church who keeps a public house or sells liquors. It is the strictest of all churches as regards temperance.

"Then why should a temperance organization, composed of members from every Christian sect, oppose such a man?"

Well, in the first place, Senator Smoot is from Utah—

"Oh, then he is a polygamist, and that is the reason the good ladies of the land are trying to have him expelled from the Senate?"

No, again; Senator Smoot is not a polygamst; and what is more, no one, not even his bitterest enemies, claim that he is.

"Well, I can't understand this."

You are not the only one to whom all this is a mystery. However, there is one explanation: Senator Smoot is a Latter-day Saint, a "Mormon." He is a servant of the Lord, and bears the priesthood of God.

"But what difference should that make?"

Aye, that's the question. Fifty pseudo-ministers might be elected to the United States Senate, and there would be no objection, but Christian denominations all over the land may unite against the one "Mormon." Well, the Latter-day Saints and the one "Mormon" can stand all this, because it is simply one more convincing testimony that they have the truth; for did not Jesus say: "Blessed are ye, when men shall revile you and persecute you, and shall say all manner of evil against you *falsely*, for my sake."

N. A.

If any of the Millennial Star readers have a copy of the Gibson and Woodman discussion, published in pamphlet form in 1850, they will confer a favor on the Editor by lending him the copy for a short time.

Releases.—Elders Nis C. Christiansen, of the Norwich conference, Edward C. Thompson of the Scottish conference, were honorably released to return home December 31, 1904. Elder Cornelius H. Banks, of the Grimsby conference, is honorably released to return home at his pleasure.

Transfers.—Elder William Preston is transferred from the Grimsby to the Leeds conference; Elder Edward A. Cottrell is transferred from the Newcastle to the London conference.

Departures.—The following missionaries sailed from Liverpool to Boston, December 31, 1904, per s.s. *Canadian*: Joseph S. Barlow, Nis C. Christiansen, Edward F. Thompson, John Y. Walker, Thomas W. Bailey, Hans Rasmussen, James C. Westergaard, Erastus W. Mortensen. With the company, which was in charge of Elder Barlow, were sixteen returning and emigrating Saints.

Elder Leroy H. Eccles sailed from Liverpool per s.s. *Ivernia*, Saturday, December 24th, 1904.

PRESIDENT JOSEPH F. SMITH.

Joseph Fielding Smith was born November 13, 1838, at Far West, Missouri. He is the son of Hyrum Smith, the Patriarch, who was slain with Joseph, his brother, at Carthage Jail. Joseph F. was born at a time when the Church and its leaders were passing through trying times. A few days previous to his birth, his father, along with other leading men, had been taken prisoner by the armed mobocrats of Missouri, and was under sentence to be shot.

After the martyrdom of his father, he went with his mother and the Saints that left Nauvoo for the west. Although but a boy of eight years, he drove an ox team for his mother across the state of Iowa. Resting some time at Winter Quarters they continued their journey westward, the boy Joseph driving two yoke of oxen attached to a heavily laden wagon the entire distance to Salt Lake City, where they arrived September 23rd, 1848.

His mother died when he was fourteen. A year later, he was called on a mission to the Sandwich Islands. On being blessed for this mission he was told that he should receive a knowledge of the Hawaiian language by the gift of God as well as by study. In less than four months after his arrival on the islands, he was able to preach in the native language.

In those days there were many difficulties in the way of travelers and many were the hardships Joseph had to contend with. He returned from this mission February 24th, 1858, having been absent about three years and nine months.

President Smith's first mission to England was in 1860, landing in Liverpool on July 27th. He also visited some of the continental countries. He returned in 1862. Two years later he went on his second mission to Hawaii, going in company with some of the Apostles to regulate the affairs of the Church on the islands.

While at home he was an active member of the Utah legislature for many years. In 1866 he was ordained an Apostle by President Brigham Young. In 1874 he came to England again, this time to preside over the European mission. In 1877 he filled a third mission to Great Britain. At the death of President Young, Joseph was called home, and when the First Presidency was again reorganized, he was chosen second counselor to President John Taylor. This position he also held during the presidency of Wilford Woodruff and Lorenzo Snow. At the death of President Snow, Joseph F. Smith was called to the presidency of the Church, October 17, 1901.

The following pen sketch of President Joseph F. Smith was written by Elder Edward H. Anderson: "President Smith has been constantly in the service of the public, and by his straightforward course has won the love, confidence, and esteem of the whole community. He is a friend of the people, is easily approached, a wise counselor, a man of broad views, and, contrary to first impressions, is a man whose sympathies are easily aroused. He is a reflex of the best character of the Mormon people—inured to hardships, patient in trial, God-fearing, self-sacrificing, full of love for the human race, powerful in moral, mental and physical strength. President Smith has an imposing physical appearance. He is tall, erect, well-knit and symmetrical in build. He has a prominent nose and features. When speaking, he throws his full, clear, brown eyes wide open on the listener, who may readily perceive from their penetrating glance the wonderful mental power of the forehead above. His large head is crowned with an abundant growth of hair, in his early years dark, but now, like his full beard, tinged with a liberal sprinkling of grey. In conversation, one is forcibly impressed with the sudden changes in appearance of his countenance, under the different influences of his mind; now intensely pleasant, with an enthusiastic and childlike interest in immediate subjects and surroundings; now absent, the mobility of his features set in that earnest, almost stern, majesty of expression so characteristic of his portraits—so indicative of the severity of the conditions and environments of his early life. As a public speaker, his leading trait is an intense earnestness. He impresses the hearer with his message more from the sincerity of its delivery, and the honest earnestness of his manner, than from any learned exhibitions of oratory or studied display of logic. He touches the hearts of

the people with the simple eloquence of one who is himself convinced of the truth presented. He is a pillar of strength in the Church, thoroughly imbued with the truths of the Gospel and the divine origin of this work. His whole life and testimony are an inspiration to the young. I said to him: 'You knew Joseph, the Prophet; you are old in the work of the Church: what is your testimony to the youth of Zion concerning these things?' And he replied slowly and deliberately: 'I was acquainted with the Prophet Joseph in his youth. I was familiar in his home, with his boys and with his family. I have sat on his knees, I have heard him preach, distinctly remember being present in the council with my father and the Prophet Joseph Smith and others. From my childhood to youth I believed him to be a Prophet of God. From my youth until the present I have not believed that he was a Prophet, for I have known that he was. In other words, my knowledge has superseded my belief. I remember seeing him dressed in military uniform at the head of the Nauvoo Legion. I saw him when he crossed the river, returning from his intended western trip into the Rocky Mountains, to go to his martyrdom, and I saw his lifeless body, together with that of my father, after they were murdered in Carthage jail; and I still have the most palpable remembrance of the gloom and sorrow of those dreadful days. I believe in the divine mission of the prophets of the nineteenth century with all my heart, and in the authenticity of the Book of Mormon and the inspiration of the Book of Doctrine and Covenants, and hope to be faithful to God and man and not false to myself, to the end of my days.'"

IS THERE A SOUL?

A CORRESPONDENT of the *Binghamton Press* asks for some good proof outside of the Bible of the existence of a soul in man—meaning by soul the immortal part of man—that which lives on even when the body dies.

This is a somewhat popular use of the word soul, although the scriptural definition is different. In the story of the creation we are told that man "became a living soul" by the union of the divine "breath" with the terrestrial form, and in later revelations it is stated, that "the spirit and the body is the soul of man." But, no matter; the correspondent desires to know whether the doctrine of the immortality of man is capable of proof, outside the Scriptures.

Our Binghampton contemporary takes the view that if a demonstration of that truth is demanded, it cannot be given. And that is true, but we still believe it capable of proof.

If, for instance, we see a cottage surrounded by a beautiful garden, fenced in against the depredations of animals; if we notice that the walks are well kept, the weeds extirpated, the trees pruned, damage by storms repaired, and everything kept in perfect condition, we conclude that the cottage is inhabited by some intelligent being, who is both willing and able to perform the labor necessary. What we see is positive proof that the dwelling is inhabited, whether we have ever seen any inhabitants there or not. No other demonstration is needed to a rational being.

If, on the other hand, we should notice that the roof is falling in and never

repaired, the weeds are growing undistubred, the fence is permitted to fall to pieces and all is going to ruin, the conclusion would be inevitable, that the cottage had been abandoned, and stood there uninhabited. No other demonstration would be needed.

The doctrine of the indwelling of the soul, or spirit, in the human body is capable of a similiar indisputable proof. That the body develops; that material from the outside world is converted into the substances needed for the repair of the constantly decaying body, proves that some intelligence is at work, according to a definite plan, and for a definite purpose. Any physician will tell us that it is nature, and not medicine, that repairs any damage done to the body, and expels the causes of disease; which is only another way of stating that the body contains some intelligent inhabitant that uses every means available for the maintenance of the body in health, as long as this is possible. Death simply means that this inhabitant leaves the body, for some reason or other, and the effects are immediate. If these facts do not amount to proof of the existence of a spirit in the physical body, then nothing can be proved. Then, we may as well insist that the most beautiful palace on earth has been thrown together by accident; that it never was inhabited, and never will be. One of these negatives is just as rational as the other.

The greatest thinkers of all ages have accepted the doctrine of a soul, or spirit, and its immortality. Even Spencer admitted that the doctrine was by no means unscientific. And Professor Goldwin Smith is quoted as follows:

"Philosophic dalliance with the problem of a future state may be more congenial to Dives than to Lazarus. If there is nothing beyond this life, what a spectacle is the state of Lazarus in the slums of New York! What a spectacle is the life of the unfortunate generally! What a spectacle is history! Schopenhauer said, not that this was the worst of all conceivable, but that it was the worst of all possible worlds, and could not bear another grain of evil. There has been and is a terribly large proportion of the human race which might think that the pessimist told the truth. The crown of all things, says Dr. Osler, is man. If happiness is the criterion—what a crown!"

The unanimity of philosophers on this subject is itself a strong testimony, if not a demonstration. For there must be some basis for the reasoning that leads practically all thinkers to the same conclusion."—*Deseret News.*

CURRENT COMMENT.

All Lead to Same End.

THERE are a thousand ways of lying, but all lead to the same end. It does not matter, whether you wear lies, tell lies, act lies, or live lies, your character is ruined all the same.

There is no more demoralizing influence in modern life than the unnatural straining to seem other than we are. Nothing else so quickly lowers self-respect, takes the edge off honor and blunts the conscience as the sense of being a sham, a gilded fraud, or an unreality. It cheapens standards, lowers ideals, saps ambition, and takes the spring and joy out of living. No man can make the most and best of himself until he is absolutely honest with his

own soul, and unfalteringly true to his highest ideals, and this is impossible while he is living a lie.—*Success.*

Results of Christian Disunity.

THE present troubled condition in Macedonia, is, according to the *Standard*, largely due to the divisions of the various Christian elements in the community. In a letter from Constantinople, dealing with the situation, a writer says: "There has been a remarkable change in the last six months. Formerly it was a question of protecting the Christian population against violence, but now it has become one of intervention between various Christian elements. Since the policing of Macedonia has been taken out of Turkey's hands, the correspondent says, there have been recurring conflicts between rival nationalities, Bulgars, Serbs and Greeks, accompanied by barbarities quite as bad as those with which the Turks were formerly repoached. The truth is, according to the Standard's correspondent, each of these Christian elements wants independence, and their hatred of each other exceeds their detestation of the Turks. The Austro-Russian reform scheme, therefore, has not hastened the solution of the Macedonian problem or brought autonomy any nearer."

The Smoot Case.

REGARDING the so-called Smoot investigation now going on at Washington, U.S.A., the Butte *Intermountain*, a non-"Mormon" paper, has this to say:

"The sub-committee of the judiciary committee of the Senate appointed to make an investigation into alleged polygamous conditions in Utah, with a view to unseating Senator Smoot, should it be proven he himself was disobeying the statutes of the United States by having more than one wife, was not instructed to make partisan flings at religion, to dissect the Bible, or ridicule followers of a faith not common to a majority of the sub-committeemen. Yet some of the committeemen, notably Senator Burrows, have siezed upon the opportunity to ridicule a religious faith, forgetful that over certain texts of the Bible, found in every copy probably since the first German printed editions, there has always been dispute, apparently hoping thereby to make themselves solid with the 'church vote,' but in so doing flagrantly violating all the laws, precedents and courtesies of a court conducting such an inquiry, by dragging from the witnesses facts in no way relevant to the investigation, and which should not have been asked.

"Little that touches the merits of the Smoot case has been developed. The committee has gone out of its province in attempting a thorough canvass of the situation in Utah or elsewhere, in localities where Mormonism is supposed to flourish. It has ridiculed a religion which its followers believe to be revealed, so surely as Senator Burrows believes his own faith, if he has any. It has dragged before the limelight the private affairs of people whose manner and habit of life could in no way have affected Senator Smoot. It has gone over every alleged polygamous commission since the first of the faith plodded over the desert to make a great section of the west bloom like the rose, without eliciting a single fact bearing upon the object of the inquiry. It has consumed thousands of columns of the daily press in the months of 'investigation'; exploited every sect represented on the committee to the intended

detriment of the Mormon; it has allowed to go out uncensored filthy relations, utterly unfit for the public press and without the slightest excuse for record, to draw attention to its own valiant efforts in the cause of Christianity—and has got no further as regards Senator Smoot as senator than when it began."

REQUIEM FOR THE OLD YEAR.

Ring out, wild bells, to the wild sky,
The flying cloud, the frosty light;
The year is dying in the night;
Ring out, wild bells, and let him die.

Ring out the old, ring in the new,
Ring happy bells, across the snow;
The year is going, let him go;
Ring out the false, ring in the true.

Ring out the slowly dying cause,
And ancient forms of party strife;
Ring in the nobler modes of life,
What sweeter manners, purer laws!

Ring out the want, the care, the sin,
The faithless coldness of the times;
Ring out, ring out, my mournful rhymes,
But ring the fuller Minstrel in!

Ring out old shapes of foul disease,
Ring out the narrow lust of gold;
Ring out the thousand wars of old;
Ring in the thousand years of peace!

Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be.

ALFRED TENNYSON.

DIED.

SIMPSON.—December 26, 1904, Florence, daughter of Robert and Bertha Simpson, aged fifteen and a half months. Interment at Burnley Cemetery, Elder Joseph A. Wagstaff officiating,

CONTENTS:

Greeting from the First Presidency ... 1
Temple Work 5
Editorials:
Convention of Conference Presidents 8
Our Words as Accusers 9
Senator Smoot and the Temperance Women 10
Editorial Notes 11
Releases 11
Transfers 11
Departures 11
President Joseph F. Smith 11
Is There a Soul? 13
Current Comment 14
Poetry: Requiem for the Old Year ... 16

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